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THE LIBERATOR.

☞ 'There *must* be an end of the system of robbing one man to keep another; and in no place can it so properly begin, as where, in addition to the simple robbery, the whole thing supported is hateful in itself. The time is past when men could be deterred from pursuing such an object by the apprehension of insult from the defenders of the wrong. Such insults are honors; and there is no individual so mean, as to be unable to aspire to a portion of the credit.'—*Westminster Review.*

For the Liberator.

A DIALOGUE ON SLAVERY.

[CONTINUED.]

C. Before I proceed, friend A., to give you the arguments which Mr D. urged against the doctrine of immediate emancipation, I wish to correct a mistake made by you in our last conversation. You then stated that the expense of removing only the increase of the colored population from the United States would be nearly three millions of dollars annually. In order to make the amount so large, you estimate the expense of removing each individual at 45 dollars annually. Now Mr Danforth in his address estimated the expense at only 25 dollars, and that so far as I can learn is the universal opinion. By what authority, then, do you assert that the cost will be 45 dollars?

A. By the printed Reports and Circulars of the Colonization Society. These Mr Danforth has either read or not. If he has *not* read them, his neglect to do it is shamefully criminal; and if he *has* read them, and withholds any information which is necessary to give his hearers correct views on this important subject, I leave you to judge in what light you ought to view his character for honor, or candor, or veracity. If you will take the trouble to examine the subject, and make a thorough investigation, you will be perfectly satisfied that on this subject the public have been, and still are, most grossly deceived. You will hear the voice of truth whispering to you at every step, 'Turn thee yet again, and thou shalt see greater abominations.' I will just open the door a little, and let you view the chamber of imagery. In a Circular published the last year by the Colonization Society, it is stated that 'from the *actual experience* of the Society, it has been found that $20, *or less*, will defray the *whole* expense of transporting an individual to the Colony.' Elliott Cresson, in his communication to the British Public in September, 1831, says, 'Each £7. 10s. not only secures the freedom of a slave and pays his passage to Africa, but constitutes him a freeholder of thirty acres of land.' Now this is very deceptive, because it leaves the impression on the mind that every $20 or $25, given to the Society, will pay the whole expense incident to sending an emigrant to Liberia. Now '*actual experience*' ought to agree with facts. Let us see. The whole expenses of the Colonization Society from 1820 to 1830 were nearly one hundred and fifty thousand dollars, and the whole number of emigrants during the same period was 1857. Here you see that each emigrant cost the Society more than 80 dollars. In the April number of the African Repository for this year, you will find the following, written by the Vice Agent at Liberia: 'I think the price, say $35, *fixed* by the Board for the transportation of each emigrant, *is entirely too low*: it should be at least $40 or $45.' Now what are we to make of these statements? At one time '$20 *or less*,' at another $35, at another $40 or $45, while the actual expense has been over $80. During the last three years, the number of emigrants was about 600, while the expenses incident to their removal, *exclusive of transportation and temporary subsistence of the new colonists*, exceeded $10,000!!! Let us examine a little further. In Mr Tazewell's report in the United States Senate, made in 1828, you will find the following statement, which I wish you to read attentively, and then tell me if you think Mr Danforth can be qualified to enlighten the public mind much on the subject of the expenses attending the transportation of the free blacks to Africa. He certainly cannot be a descendant of the old mathematician and surveyor, Capt. Jonathan Danforth, of whom it was said,

'*He rode the circuit*, chained great towns and farms
To good behaviour; and by well marked stations,
He fixed their bounds to many generations.
His art ne'er failed him,' &c.

'The expense of transporting such persons from the United States to the coast of Africa, has been variously estimated. By those who compute it at the lowest rate, the mere expense of this transportation has been estimated at $20 per head. In this estimate, however, is not comprehended the expense of transporting the persons destined for Africa, to the port of their departure from the United States, or the necessary expense of sustaining them, either there or in Africa, for a reasonable time after their first arrival. All these expenses combined, the Committee think they estimate very low, when they compute the amount at $100 per head. It has been estimated by some at double this amount; and if past experience may be relied upon as proving any thing, the official documents formerly furnished to the Senate by the Department of the Navy, show that the expenses attending the transportation of a few captured slaves who have been returned to Africa by the United States, at the expense of this government, *far exceeds even the largest estimate.* But taking the expense to be only what the Committee have estimated it: Then the sum requisite to transport the whole number of the free colored population of the United States, would exceed twenty-eight millions of dollars; and the expense of transporting a number, equal only to the mere annual increase of this population, would exceed seven hundred thousand dollars per annum. Sums which would impose upon the people of this country an additional burthen of taxation, greater than this Committee believe they could easily bear; and much greater than ought to be imposed upon them for any such purpose.' * * 'The annual increase of the slave population, at present, is at least 57,000. Now allow the same sum per head for the transportation of these persons, that has been estimated for the transportation in the other similar case; and the sum requisite to defray the expense of the transportation of all the slaves in the United States, would be one hundred and ninety millions of dollars; and that requisite to defray the expense of the transportation of a number only equal to their mere annual increase, would be five millions seven hundred thousand dollars per annum. But to either of these sums must be added the reasonable equivalent, or necessary aid, to be paid by the United States to humane individuals, in order to induce them voluntarily to part with their property. The Committee have no 'data' by which they can measure what this might be. But any sum, however small, will make so great an augmentation of the amount, as almost to baffle calculation, and to exhibit this project at once, as one exceeding, very far, indeed, any revenue which the United States could ever draw from their citizens, even if the project was to increase and multiply, instead of reducing the numbers of the class of productive labor.'

But enough for the present. Call again soon, and give me the arguments used by Mr Danforth against immediate emancipation, as I am desirous of giving them an examination. When shall I see you again?

C. I will call next week, and bring with me my notes of his address.

C——N.

From the Vermont Statesman.

ANSWER TO 'C. W.'—No. III.

Fourthly, Africa could be benefitted more in some other way at comparatively small expense. So far as the object may be to enlighten and christianize Africa, the *object* is good. I heartily rejoice at the amelioration of that unfortunate race; and could give my free assent and zealous co-operation to measures which shall effect it. It has been said by C. W. that 'the probability of success is a sufficient inducement for the benevolent to act.' Very true; but, judging from what has been done, where is the probability in the case? To offer an idea advanced by some person who has preceded me, I know not whom, I appeal to the history of colonization in every age of the world. Have rude and barbarous people on the whole been benefitted by the approach of civilized colonies? Have they been thoroughly reformed? Has it not oftener than otherwise been to them like taking a viper into the bosom? Has it not generally ended in the extermination of one party or the other? To say nothing of the Jews—it was Greek and Barbarian—it was Roman and Gaul. It may be said of those ancient colonies that they carried not the Christian religion with them. Come down then with me, if you please, to the adventures of our Puritan forefathers, who left their native country for the better enjoyment of their religious opinions and privileges. What has been the effect upon the Aborigines of this country? History will tell. What is there in the act of encroaching upon the territory of an uncivilized people, calculated to recommend civilization? But it may be said that lands have been purchased at Liberia. So did queen Dido, if history be true, on the same continent, once purchase as much territory as she could encompass with an ox hide. So have our pious race purchased lands of the Indians from time to time.

All the 'facts' of any importance mentioned in the introduction of C. W's 5th No. which he says 'show conclusively that the colony is respected in its own neighborhood, that it is rapidly diffusing an influence among the tribes on its borders, and that if the colony itself is kept in a healthful moral state, it will not fail to diffuse far and wide the blessings of intelligence, liberty, and religion,' might with propriety have been stated concerning the colonies which first settled in this country. I see not why the colony at Liberia should exert a better influence on the native Africans, or, in the words of C. W. should do more good for Africa, than did our Puritan forefathers for the natives of this country, unless the colony sent to Liberia is composed of better men. That there are good men among them, I am not disposed to doubt; but that they in general are better men than those who landed at Plymouth, is not for a moment to be believed. The proposal is to colonize the free blacks, who are represented by the friends of colonization in this quarter, as being a vicious set, a nuisance to society. If it be true that they are thus vicious, how shall 'the colony itself be kept in a healthful moral state?' To introduce whites (which by the way are already amongst them) would be to carry into that heathen world, those insuperable barriers which exist, as colonizationists tell us, in this Christian land, to hinder the coming on to the ground that 'all men are created equal:' unless those barriers be swept away by some mysterious power during the passage, in the same manner that a dolt of a black man is changed into a superior genius. Urge upon a friend of the colonization scheme, that justice demands that the blacks should be immediately emancipated and enlightened in their native country—tell him that by developing their genius we should find them capable of moral and intellectual improvement—capable of being raised to a stand in civilized and enlightened society, that would demand respect—he will at once say they are an inferior race. But, the next one you meet, especially if he be an agent for the society, will tell you that the blacks at *Liberia* can transact business with as much propriety as white men: and if you would take his word for it, you would almost be persuaded that the Liberia Herald, a paper edited by a black man who went from the United States, rather rises above the ordinary level of our papers, just as though emerging from this light of science and christianity, crossing the wide waters, and plunging into that chaotic darkness of ignorance and heathenism would metamorphose them into a superior order of beings. If by a similar process, and by no other, those insurmountable obstacles might be removed, it were well for the inhabitants of the United States, white as well as black, to set about the work without delay.

Benevolent society indeed! to turn upon Africa what they themselves call a vicious class with the view, in the words of C. W. to 'make amends to her for all the wrongs that have been done her.' Thus 'they can dry up her tears and heal all her wounds. Ought they not to do it?' Three or four sentences lower in his column, he says, 'we are urged to do it by *our own personal interests*, as well as by the calls of benevolence.' And again two or three sentences lower, 'The people of the United States are called upon by *policy* and patriotism, by humanity and benevolence, by justice and mercy, to engage in this work and prosecute it with untiring energy.' That they are called upon by all these motives to break the yoke of bondage, and that *immediately*, and let the oppressed go free, there is no doubt; but that colonizing a very small proportion of the increase of half a million of *free* blacks will *ever* emancipate two millions of *slaves*, with all their increase, remains yet to be proved. But what have '*policy*' and '*personal interest*' to do in such a work as 'doing good for Africa?' What do these words mean? I wish to have them explained. I shall make the following conclusion. If it be wrong, I wish to be corrected. It is this—The people of the United States are called upon to rid themselves of a class of people who are a scourge to us, that we may make use of them in civilizing and christianizing Africa. Whether the conclusion be right or wrong, I ask C. W. or the reader, if the class mentioned are *not* a scourge to the United States, where is the '*policy*' or '*personal interest*,'—if they *are*, how can they be that invaluable blessing to Africa? In other words, if they be on the whole *good* men who are to be sent out, where is the '*policy*' or '*personal interest*,' on the part of the United States, in sending them off; if they be *bad* men, how can Africa be benefitted by receiving them? The men sent must be either good or bad. If good is to be done for Africa, it is altogether proper that appeals should be made to humanity and benevolence; but to call upon policy and personal interest in the same strain, with the same object in view, just shows the head of the Gorgon—the latter being the motive of the society; the former, the pretexts.

What, permit me to ask further, is there in the building of fortifications and keeping standing armies, that is calculated to tame the savage, or to build up that kingdom that 'is not of this world?' Such hostile array awakens the same jealousy and inimical feelings in the breast of the uncivilized African, that it always has among the native Americans. If there are men in the United States, white or black, who are moved with compassion for that ignorant and wretched race, let them take the truth in both hands, not like Mahomet with the Koran in his left hand, and the sword in his right—let them at one half or one fourth the present expense of the Society be supported by the same benevolent individuals who support the present scheme. Thus would be saved thousands of lives which on the present plan must fall a sacrifice to climate; and tens of thousands that will be destroyed in the war of extermination, which must inevitably follow if there is any truth in history. Thus, too, would the sable sons of Lybia, by the cordial of Divine Truth, be revived from moral death, and shake themselves from that incubus which has so heavily borne them down for ages, and would come up to take their stand in a Christian world.

O. S. M.

LETTERS ON SLAVERY,

ADDRESSED TO
MR. THOMAS RANKIN,
Merchant at Middlebrook, Augusta Co. Va.

BY JOHN RANKIN,
Pastor of the Presbyterian Churches of Ripley and Strait-creek, Brown Co. Ohio.

LETTER II.

LOVING BROTHER:—I hope, by this time, your mind is divested of every prejudice against the Africans, and that you have opened a candid ear to their plea for liberty. Inspired by this hope I now proceed, according to promise made in my last, to prove from the nature of the Africans, that they were not created for slavery.

The Creator is infinitely wise, and consequently must have created every being in his universe for occupying some particular station in the scale of created existence—To suppose him to create without design, is to suppose him unwise. Again, if he has created every being to occupy a particular station in the scale of existence, he must have adapted the nature of every being to the station for which it was intended. To create for a particular purpose, and not adapt the thing created to that purpose, would argue the greatest want of wisdom. Hence we conclude that if the creator formed the Africans for slavery, he has suited their nature to the design of their creation, and that they are incapacitated for freedom. This would be according to the whole analogy of creation, in which every creature has a nature suited to the station for which it was intended. But we find that the Africans are rational creatures, are of the human species, possess all the original properties of human nature, and consequently are capacitated for freedom; and such capacity shows the design of their creation. It is most absurd to imagine that beings created with capacity for liberty were designed for bondage. Did the capacity for freedom stand alone, it might itself be considered an argument sufficient to establish our point; but it stands not alone; it combines with it all the original properties of human nature—with it all these unite as so many heralds, sent by the Almighty to declare that man never was formed for involuntary slavery. Every man, who possesses all the original properties of humanity, desires to obtain knowledge, wealth, reputation, liberty, and a vast variety of other objects which are necessary to complete his happiness. Now who does not see how inconsistent slavery is with the acquirement and enjoyment of all these objects of desire, and how directly it is opposed to the happiness of man? It obstructs the natural channels in which all his passions were designed to flow, contracts the whole sphere of mental operation, and offers violence to the strongest propensities of his nature. Does he desire to enter the delightful paths of science, and store his mind with such knowledge as is calculated to expand the noble powers of the soul, and raise man to the dignified station for which he was designed? This is forbidden, an indignant master frowns upon him, and drives him back into the shades of ignorance and hopeless toil. Does he wish to acquire such property as may be necessary to render him comfortable in his passage through life? Even this is denied him, he is doomed to labor all his days in heaping up treasure for another; and to death, fraught with terrors as it is, he must look for deliverance, and to the gloomy grave he must go as his only asylum from his sufferings and toils. Does he incline to move in the honorable and useful spheres of civil society? It is considered a crime for him to aspire above the rank of the grovelling beast; he must content himself with being bought, and sold, and driven in chains from state to state, as a capricious avarice may dictate. Does he desire to enter the conjugal state, and partake of hymeneal enjoyment? The pleasure of any unfeeling master may forbid the object of his choice, and cause him to languish beneath the ravages of disappointed affection. Or is he a tender hearted husband? He must see the object of his warmest affection bleeding beneath the torturing lash—her cries and her tears penetrate the inmost recesses of his heart, and seem ready to burst the tender fibres that twine around the seat of life; floods of tenderness roll from his eyes, but his sympathies cannot stay the cruel hand of the vengeful tyrant, nor heal the wounds inflicted by his malice.—He dare not even attempt to console her grief by the language of tenderness, nor to wipe away her tears with the soft hand of compassion. I cannot conceive how flesh and blood can bear so much! You, brother, once sustained the relation of husband, and doubtless possessed all the tenderness of that endearing relation, and though the object of your warmest embraces now lies cold and silent in the grave, yet her very dust is dear to you, and her memory awakes the liveliest emotions in your heart; and how dreadful was the hour of final separation, when cruel death closed her youthful eyes that beamed upon you with such innocence and love as banished the sorrows and cares of life! And how cruel was that shroud which enclosed from your sight the beauteous form that so often enraptured your heart! Tell me, dear brother, how could you have endured to see her tender frame bleed beneath the lacerating whip? Could you have witnessed her innocent tears and cries, without being overwhelmed with the mingled floods of compassion, resentment and grief? Little less near to you is the dear little daughter, and only child whom you cherish with almost unequalled tenderness! How could you bear to see her tender skin cruelly torn by the torturing lash of a wicked master, whose heart by cruel indulgence has become totally estranged from the feelings of compassion? Would not such a scene shock the whole current of your nature, and turn all the streams of tenderness into the channel of direful revenge, which even the fear of a most terrible death could scarcely restrain? Slavery is often clothed with such scenes of cruelty and blood, and often sports with every thing that is dear to man!—it breaks the most tender relations of life. Tell me not that the Africans are destitute of the fine feelings of tenderness towards their wives and children, which are manifested by the rest of mankind. The flood of grief that rolls over the sable and wo-worn cheek, when a wife or a child is snatched from the embraces of the fond husband or parent, speaks the passions of the soul in a language too strong to be resisted by any thing less than implacable prejudice! Slavery interferes with all the social and relative duties, and what is still a more serious evil, it interferes with the divine prerogative over man, and robs the Almighty of the service which is due to him from the creatures of his power.

Finally, every man desires to be free, and this desire the Creator himself has implanted in the bosoms of all our race, and is certainly a conclusive proof that all were designed for freedom; else man was created for disappointment and misery. All the feelings of humanity are strongly opposed to being enslaved, and nothing but the strong arm of power can make man submit to the yoke of bondage. What, my brother, would be more distressing to you, than to have the yoke of slavery put upon your neck and that of your little daughter, that you might, with her, wear out your life in laboring for the wealth and ease of one who perhaps would not regard a single tender feeling of your nature? And though you think your slaves are in very comfortable circumstances, and I have no doubt but you treat them as kindly as is compatible with their present station, yet were you and your little daughter in the very same circumstances in which they are now placed, I think I would cheerfully part with all I possess to purchase your freedom, if nothing less would procure it; and if I should not, I apprehend you would think me an ungenerous and cruel brother. How then can you withhold from others what is so dear to yourself? The Africans possess all the original properties of humanity, and were, as we have fairly proven from their nature, created for freedom, and therefore to enslave them is both unjust and cruel.

In my next I intend to point out more fully than I have done in this, some of the evils that attend slavery.

I AM YOURS IN FRATERNAL AFFECTION.

'A minister in this neighbourhood at a late meeting of the Colonization Society, said that those, who were opposed to the association, 'had hearts blacker than the skins of the negroes,' or words very much like these. Now, Mr. Editor, though I know how much engaged you are in the cause of our colored population, I am confident you will feel as deeply as I do the impropriety and coarseness of such language as this, *especially in a prayer.*'—*Christian Monitor.*

Slavery in Jamaica—Causes of the late Insurrection—Treatment of the Missionaries.

The 40th annual meeting of the London Baptist Missionary Society was held on the 21st of June, Richard Foster, Jr. Esq. in the chair. The leading topic of the Report and of the speakers was West-India Slavery. Mr Knibb, one of the missionaries who had recently suffered in Jamaica from the ferocious assaults of the owners of slaves, addressed the meeting. He said:

The painful circumstances that have forced me from my obscurity, and brought me before you, are so momentous—the cause I have to plead is so important—the embassy on which I am sent by my brother missionaries is so intimately connected with the best interests of 800,000 of our suffering fellow-creatures who are held in the chains of slavery, that an apology from me would be absurd. I deeply feel the momentous responsibility which rests upon me, and which is only relieved by the cheering consideration, that the Avenger of the oppressed and the Supporter of the innocent will sustain me. If ever I felt the sentiment of the inspired penman—'Out of the abundance of the heart the mouth speaketh'—it is now; and, ere I proceed, I most solemnly aver that I am not, in the disclosures I may make, actuated by any revenge towards those who have so cruelly treated me, my family, or my brother missionaries. No; from my heart I feel for them, and pray for them; and much do I adore the divine goodness, that when the musket was pointed at my breast, I felt the same sentiment towards them. The present assembly will, I am persuaded, pardon me for speaking of myself, when I state that so fully do I feel the delicacy of my situation, that did I believe the Jamaica mission could exist without such a disclosure as I am about to make, it should never, by me, be divulged. No. I would calmly wait the decision of the day of judgment for the vindication of my injured character, and that of my brethren. But I daily and hourly feel that our West India mission, now bleeding at every pore, can never survive without such a disclosure—that the question of colonial slavery and that of missions are now inseparably connected; that British Christians must either join with me in an attempt to break the chain with which the African is bound, or leave the work of mercy and the triumphs of the Redeemer unfinished; abandoning the simple and oppressed Christian slave to those whose tender mercies are cruelty, till death releases him from his miseries, and he enters the mysterious world of spirits, where the wicked cease from troubling and the weary are at rest.

If it be said, as it may be, that this is a subject at variance with the objects of our society, I answer, that the oppressors of our Christian brethren in Jamaica have forced it upon your attention. Your missionaries sought it not, they strove to prevent it, patiently pursuing their avocations in the religious instruction of the slaves, and they would have still steeled their hearts to the groans of suffering humanity—would still have beheld their brethren and sisters, chained, imprisoned, and lacerated, for listening to the religious instruction they imparted—supported by the good they were effecting—by the moral verdure they saw springing up around them—by the indescribable affection and kindness of the enlightened slave—by the triumphs of the cross they were permitted to achieve—by the triumphant deaths they were permitted to witness—by the merciful smiles of their God—and by the heart-cheering consolation that the Jesus they preached would through eternity make them free indeed. I say we should still have maintained the silence that had been imposed upon us as to civil and political affairs—however enormous, and cruel, and revolting the evils we were compelled to witness, had they not at last deprived us of the privilege of telling the poor ill-used and oppressed slave that he would, if a believer in the Gospel, spend an eternity of happiness in heaven. But this they have done, and therefore we can be silent no longer. For nearly eight years I have trodden the sun-burnt and slave-cursed island of Jamaica, during which time your gratitude has been often called forth by the pleasing intelligence, that God was blessing the instrumentality employed. In almost every part of Jamaica Christian churches were established, which might vie with any in the world, for a devout attendance at the means of grace, and for the simple yet fervent zeal of their members. Hill and dale, street and hamlet, resounded with the praise and prayer of the African who had been taught that Jesus died to save him, and the sweet and simple strains of the many colored slave population have often sounded delightfully on our ears. Success attended your missionaries in a manner which appeared to typify the commencement of the millennium. But I need not say that all is lost. A combined satanic effort has been made to root out all religion; the sanctuaries of God have been broken down with axes and hammers; and the infuriated yell—'Rase it, rase it, even to the foundations thereof,' has resounded through the island. A church colonial union, composed of nearly all the fornicators in the island, has been formed, to stop the march of mind and religion, to protect the white rebels from deserved punishment, and to dry up the streams of religious instruction. Infidels, clergymen, slaveowners, newspaper editors—high and low—have joined hand and heart; as Robert Hall expresses it, things the most discordant, while they are living substances, will do perfectly well to putrify together. Feeling, therefore, as I do, that the African and the creole slave will never again enjoy the blessings of religious liberty, or hear of the benefits of that religion which Christ has commanded to be preached amongst all nations, and which he has so eminently blessed in Jamaica, I now stand forward as the unflinching and undaunted advocate for immediate emancipation. (Tremendous applause continued for some minutes.) I plead for the liberty to worship God on behalf of 30,000 Christian slaves, of the same faith as yourselves; and if the friends of missions will not hear me, I hope that the God of missions will.

I will not trespass upon your time by any theoretical speculation; having been requested to lay before you a statement of facts relative to the late rebellion in Jamaica, as far as it affects our mission. This I shall now do; and I publicly challenge our enemies in Jamaica to deny the facts I shall state. I shall only now say, that I have stood upon the ground at Montego Bay when it has been saturated with the blood of the Christian slaves; and I cannot, I wish not to cease to feel I stand here as a sufferer in the cause of Christ; but whatever may have been my views of colonial slavery, I never uttered them before. Now, however, I am in the land of freedom, and I will let them know I abhor it. You must all be aware that every law or order that emanates from his Majesty's government is treated with the most marked contempt in Jamaica. In the House of Assembly the most violent speeches are uttered, and are reiterated around the tables of the slaveowners in every part of the island. These things are well known to the slaves, as I can prove from papers now in my possession. About three months before the rebellion broke out, a deputation from the negroes came to me, and said, 'Minister, is it true, what we hear, that we are to be free after Christmas?' I said, 'No, it is not true; if it were true I would have told you so.' 'How!' replied these poor creatures; 'not true! why, every body says it is so. Besides, we never lived so bad in our lives.' One of them said, 'I came from Africa, a pickaninny, and I never saw so much flogging as there is now. The buckra says we shall be free after Christmas, and they will get it all out of us first.' I could only silence them by replying, 'Did you ever know the buckra tell you any thing to do you good?' This had some weight for the time, and they replied, 'No, massa, the buckra never say good.' About a week before Christmas, a negro, named Stephen James, came to me, and said, 'that all the slaves on Chatham estate had resolved not to go to work again without being paid for it; that the king of England had sent out their freedom, and they were resolved to have it.' I said they did wrong; and if they persisted in thus acting, they would bring disgrace and reproach on religion, which enjoined them to be obedient. I also held a meeting, at which there were present leaders from eighty estates, whom I urged to go back and tell all the slaves that they were under an error as to their emancipation.

The reverend gentleman then referred to the brief that had been drawn up for his defence, and read from it some of the evidence that was to be given on his behalf, and which not only exonerated him from all participation in the rebellion, but proved him to have exerted himself in various ways, as he had previously stated, to prevent it. Among other things, it was stated, that at Salter's hill chapel, (since destroyed, in consequence of having been fired by a clergyman's son,) he addressed the slaves, entreating them to abandon their intention of refusing to work for their masters after Christmas, and declaring that no such thing as their freedom had been sent out. The substance of what he then said was carried to seventy estates, and upon those estates only one man had been in any way implicated in the rebellion; and had the tyranny and cruelty to which that one had been previously subjected been perpetrated in England, it would have produced an insurrection.

The reverend gentleman then went on to state, that on New Year's Sabbath-day he had been forced out to enrol himself in the militia. When he went out with his musket, he prayed to God that he might rather die than be compelled to lift his hand against a negro. His prayer was heard, for he was almost immediately arrested, and conveyed to the guard-house at Falmouth.

Here Mr. K. gave an account of his imprisonment, &c. After his release he was employed to obtain information respecting the cause of the rebellion. He then stated the nature of the information be obtained on this subject, and showed most satisfactorily that the rebellion was attributable to the conversation of the slave-owners themselves, and the violence with which they spoke in the presence of their slaves of the proceedings of the British government. From this the slaves knew that something was being said or done for them in this country, and were therefore easily persuaded that their discharge was to come out at Christmas.

The following resolution, moved by the Rev. Dr. Steadman, was carried unanimously:

Resolved, That this meeting has heard, with the liveliest regret and indignation, of the late unlawful outrages in Jamaica, wherein the personal rights and privileges of the missionaries, as unoffending British subjects, were wantonly and maliciously invaded, and missionary property to a large amount, feloniously destroyed; and gratefully owns the watchful care of Divine Providence in preserving the lives of the missionaries amidst imminent danger, and in rescuing their characters from the base accusations with which they were loaded. The meeting adverts, with thankful pleasure, and the highest satisfaction, to the sentiments avowed and the conduct adopted by his Majesty's Government on this painful occasion, and cherishes the conviction that the just claims of the Society for redress will not have been preferred in vain.

The Rev. John Barry, Wesleyan missionary, late from Jamaica, said:

The slave owners had long been making efforts to drive the missionaries from the island. In 1827, he stated, the Baptist and Wesleyan missionaries were examined before the House of Assembly, for the purpose of eliciting something from them, that they might turn it against them. To show the nature of the evidence upon which the House of Assembly sought to call for the expulsion of the missionaries, Mr. Barry stated, that among the persons examined was a man of the name of Saa, who swore that the Wesleyan missionaries had so injured his slaves that he could not now get so much labor done by fifteen of them as he had formerly done by five. He (Mr. B.) felt it to be his duty to examine into the truth of this statement; and how many slaves, who had been instructed by the missionaries, did the meeting suppose this man had upon his estate? One! Absolutely but one, and he was blind, and had been abandoned to want by his owner. Another thing he mentioned, in connection with the inquiry, was this. While in attendance at the House, to be examined, he saw a copy of Cruden's Concordance lying upon a table in the ante-room, and inquired of the officer, whom he knew, for what purpose it was there. It had been proposed to make a charge against the missionaries of having injured the slaves by imposing upon them fasting—they had procured a copy of Cruden, to ascertain whether there were any mention of fasts or fasting in the Bible! Adverting again to the creoles and free blacks, the Rev. gentlemen said it was his firm belief, that had it not been for their prompt interference, not a missionary would ever have come to England to tell the story of their calamities. For three weeks the missionaries were afraid to lie down in their beds, lest they should have their throats cut. It might be said, there was law to protect them; but the fact was, that the executive had no power to administer that law. The white mob was above it. He could bear testimony to the truth of nearly all the facts stated by Mr. Knibb; and could also show the character and influence of slavery in all its foulness and horrors. He would only at present say, however, that religion could never flourish in the colonies, till slavery was extinct; and if the British public did but know how much the Jamaica people were afraid of the influence of British feeling, they would soon take the necessary measures to attain that object.

Several other speakers addressed the meeting in the same spirit—all urging the necessity of immediate and vigorous efforts to secure the entire abolition of slavery throughout the British dominions.

JUVENILE DEPARTMENT.

☞ By a young lady of color.

For the Liberator.

A DIALOGUE BETWEEN A MOTHER AND HER CHILDREN.

Matilda. Mother, why did you look so sorrowful this morning, when my brother Henry threw away his bread?

Mother. Because, my love, I was grieved to see Henry so wasteful; and I know that many men, and women, and little children, would thankfully receive what he threw away. It brought to my mind an anecdote of a poor old slave man. I will tell it to you, my daughter.

Matilda. O do, mother!

Mother. Come here, my naughty little Henry, and listen to what I am going to say. A lady of my acquaintance went to Savannah, in the state of Georgia, to reside a short time. While there, she had some household duty to perform which required a great deal of water. She was preparing to bring it herself, when she was accosted by a female slave—'Not going to bring water yourself?' said she; 'get one of the turned off negroes to carry it for you.' The lady, in some surprise, asked what a turned off negro was? 'When a slave is too old to work, he is turned off to provide for himself,' said she, 'and if he can get any thing to eat, it is well—if not, he must starve.' She then called an old man and told him the lady wished him to bring water for her. After he had brought a sufficient quantity, the lady gave him sixpence. He thanked and blessed her for her goodness, and then retired. A few moments after, she saw the old man with a loaf of wheat bread, which he alternately pressed to his lips and bosom, while floods of grateful tears coursed each other down his furrowed cheeks. He approached the lady, and again thanked her for her kindness. Wondering at the old man's emotion, she asked the female slave why he wept? 'Ah,' said she, 'he may well cry; he has not seen any thing like it these six months.' Do you now wonder, my daughter, that I looked sad when your brother threw away his nice bread?

Matilda. No, dear mother, I do not: methinks I see the poor old man now, looking so grateful.

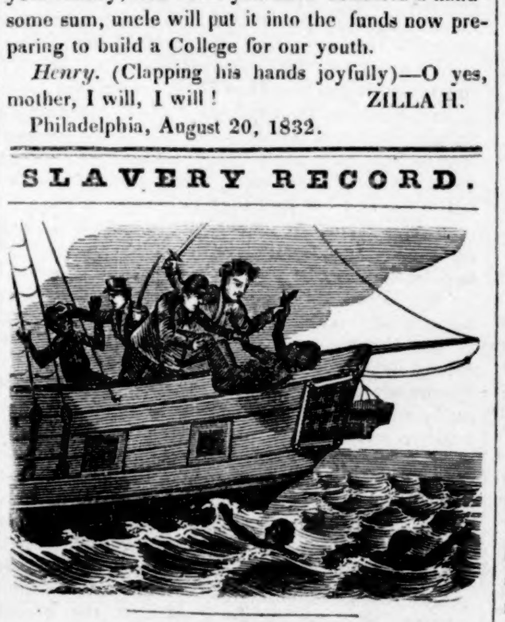
Henry. Mother, I am very sorry I have been so wicked as to waste bread. If you please, dear mother, I will save all the money my grandmother and uncle give me, and buy some bread to send to the old man.

Mother. I rejoice, my boy, that you are sorry for your misconduct. Always remember, my love, that to acknowledge a fault, is the first step to amendment. Your intended kindness to the old man will avail him nothing, as he has long since passed away from this world of care, and is now, I trust, in that place where hunger and slavery are things unknown. I would, however, advise you to save your money, and when you have collected a handsome sum, uncle will put it into the funds now preparing to build a College for our youth.

Henry. (Clapping his hands joyfully)—O yes, mother, I will, I will! ZILLA H.

Philadelphia, August 20, 1832.

SLAVERY RECORD.



SLAVERS—LITTLE BASSA.

We are sorry to learn, that two slavers have landed part, if not the whole of their cargoes at Little Bassa; and further, that Capt. Spence, who is a subject of Great Britain, has also placed a factory there for the purchase of Camwood. This is not as it should be. Slavers should take warning from the fate of Don Miguel, and keep from any territory within the limits of the Colony; for literally speaking, we claim Little Bassa, though we have not possession of it at present; but as we own to the Leward and Windward, we can as soon as we choose, occupy it. Capt. Spence being the subject of another nation we conceive has no right whatever to place a factory there. Through his Agent here, he has had the privilege enjoyed by all foreigners of selling in the Colony goods to the amount of several thousand dollars during the last year, and we repeat, we consider it an usurpation of our rights, for him or any other foreigner to place factories within our limits, and retail goods to the natives as cheap if not cheaper, than he allows his agent here to sell us by wholesale.

Many of our citizens have bought goods of Capt. Spence, and placed them in factories there, and the location of his factory and the present rates he has ordered his factors to give for Camwood, come peculiarly hard upon them; again, many of us have placed factories there, under the idea that our Government would request King Tom Bassa to allow no foreigners to locate themselves in his dominions, for the purpose of buying Camwood; and upon us also the present intruders press sorely, for if we cannot procure the *wherewithal*, Camwood, how are we to fulfil our contracts?

It being a point granted that every nation has a right to regulate its own internal concerns, it remains to be seen whether Capt. Spence, or the slavers, will cause their goods to be removed when required.

Liberia Herald.

From Jamaica. By the schooner Eliza, we have received the Jamaica Courant to the 22d ult. We find that John Greenwood, a Baptist Preacher, had been brought before the Quarter Sessions, charged with having preached without a license. He pleaded ignorance of the laws, was excused, but warned.

The death of a sectarian female negro slave at Jackson Town, brought together a large assemblage, contrary to law, and they were dispersed by the magistrates.

The whole of the Militia General Staff had received orders to attend the swearing in the Earl of Mulgrave, as Governor of Jamaica.—*N. Y. Gazette.*

From Nassau. By the schooner Leo, we have Nassau papers to the 5th inst. H. B. M. schooner Nimble arrived at Nassau on the 27th of July, with her prize, the Portuguese slave brig Hebe, of eight guns and twenty-eight men, which the Nimble captured on the 13th of that month, after a chase of four hours on the coast of Cuba. Four hundred and one slaves were on board at the time of the capture.

Execution. The Charleston Patriot mentions that a *slave* named William, the *husband* and *property* of Mary Douglass, a *free colored* woman, was tried on the 4th, and executed on the 17th, for having wounded two white men. We do not understand this. Can it be possible that the laws of South Carolina will permit a *free* colored woman to marry her own slave, and he not become free by the contract? Could this *free* woman have sold the *slave* her husband? Or having sold him, was he in the eyes of the law divorced from her, and at liberty to marry any other who might, perhaps, in like manner buy him to sell him again at her convenience?—*Transcript.*

☞ It will give our esteemed correspondent pleasure to learn that the Rev. Mr Jocelyn, of New-Haven, is preparing for publication a small work in relation to the actual state of education among our free colored population.

INTERESTING LETTER.

To the Editor of the Liberator.

Dear Sir—I have read your work on African Colonization with deep interest and much satisfaction. My views, before reading the work, were by no means favorable to the Colonization Society; but since, I have become *strongly* in favor of the cause which you advocate, immediate emancipation, and no colonizing. It is no matter of astonishment that so many Northern people are favorable to colonization, when they have heard but one side of the question—when nothing has been shown to them but the bright picture of *christianized* Africa, or they have been told that the black man can never be educated in this country. Providence has ordained it so, they say. Let our Northern people but see the dark side of colonizationism, and I cannot believe that they will support it. What institution, that has had so many to plead for it as this Society has, would not become popular? Ministers of the gospel, editors of newspapers, and all, we may almost say, of the influential men of the land, have been its advocates; therefore it has gained popularity. Now let every friend of equal rights come forth and investigate the principles of this institution, and he will not, he cannot long remain an advocate of colonizationism. Let this be done, and done candidly, and the time cannot be distant when the great body of our New-England people will have left its ranks, and will number themselves with abolitionists.

Your cause is a holy one, and the smiles of Heaven will follow you. It is one in which we can engage with an enthusiasm which knows no bounds—founded in the principles of christianity. The colored people need the best talents of the land to plead their cause, and it is my sincere desire that they may have. But alas! the good and the great are engaged in the unholy enterprise against the unfortunate black.—Do we not need, sir, white teachers to engage for him to enable him to rise to that state of elevation which God has designed for him? As I am not acquainted with the state of education among them, I would beg leave to submit the following inquiries to those interested in the important subject of educating the free colored people. I make them, because there is no subject connected with their own welfare, or with that of their brethren in slavery, that seems to me to be of so great importance. The colored people of the North must free their minds from the shackles of ignorance, and then they can act for their oppressed brethren at the South.

What is the state of education among the people of color in Boston?—I say in Boston, but I wish to have these inquiries extend to each of the cities of the Northern and Middle States, in which they reside:—What is the number of those well educated? and what is the *exact* state of the rest? Has female education received that attention which it demands? What is the number of free schools? What is that of private or select schools? Are there any academies or high schools?—if so, what are the branches taught? What is the system of common schools? How many attend each? Do children of all ages attend the same schools?—that is, as we find them in our country schools, from the child of three or four years of age up to the youth of 18 and 20?—or are those under a certain age—say seven—in a school distinct from others?—What is taught in these Primary Schools?—What is the character of teachers? Are they colored people altogether, or are there some white teachers? Are there lyceums or societies for the diffusion of useful knowledge among them?—Perhaps these may seem of minor importance; it may be so to some, but not to me. When these are answered, others may be proposed. Colonization advocates frequently say that the free blacks are idle—have no employment, &c. Cannot some facts be given on this subject, that the truth may be known? For instance, let those who are acquainted with facts make known how many mechanics, traders, &c. there are in each of the cities where they reside.

Please to make use of the above as you may think proper, either to publish any part of it, or the substance of a part of it.

With feelings of deep interest for yourself and the cause in which you are engaged, I remain

Your firm friend, S. P. D.

P. S. In the No. of the African Repository for June, I find the following, which, with a little alteration, may serve the purposes of the New-England Anti-Slavery Society.

Things which should be done to aid the cause.

A State *Abolition* Society should be formed in each State of the Union.

It is vastly important that each State Society should influence our fellow citizens to establish an Auxiliary Society in every county or town of the Union.

Let every clergyman preach at least once in *every three months* on the subject.

Let all the churches of every denomination in the United States take up collections annually for the Society, on or about the Fourth of July.

Let meetings of the citizens be held in every county or town in the United States, and memorials in behalf of the cause of the Society be sent in by them to their State Legislatures and to Congress.

Let the Ladies every where form associations to assist the object.

Let every Editor publish something in its favor weekly, and send his paper in exchange to the Liberator, Boston.

Let the Friends of the Cause make such arrangements, as may give an opportunity to every individual in the country of making annually a contribution, if it be but of *a single cent*, to promote it.

Finally, let every man feel it to be a personal duty to give his countenance and support to the cause, let him realize its greatness, its practicability and glory, and the work will soon be done.

S. P. D.

BOSTON,

SATURDAY, SEPTEMBER 1, 1832.

NOTICE.

The Afric-American Female Intelligence Society, of Boston, will celebrate their first anniversary on MONDAY AFTERNOON next at 4 o'clock, at the Baptist Church in Belknap-street. An address will be delivered on the occasion by the Editor of the Liberator. Sept. 1, 1832.

ARNOLD BUFFUM, THE HATTER—AND J. N. DANFORTH, THE ——.*

The appointment of this individual as an agent of the American Colonization Society is most unfortunate for that unnatural combination, but highly auspicious to the cause of abolition. His addresses have convinced many hearers that the crusade in which he is engaged not only requires the sacrifice of every moral principle, but is as impotent as it is wicked; and by his pompous manner, his shallow sophistry, and his excessive egotism, he is disgusting even those who are disposed to give their support to the Colonization Society. He is emphatically the advocate of slavery, and the apologist of southern kidnappers. The apologist, did we say? Nay, their *tool*.

The following spirited letter from Mr. Buffum, Agent of the New-England Anti-Slavery Society, who has succeeded in threading Mr. Danforth's tortuous path and meeting him face to face, places Mr. D. almost below the level of contempt, and we are sure will kindle the indignation of a republican community against him.

As we find ourselves unusually pressed for room, we shall not be able to comment upon this affair as extensively as we could wish. We shall merely suggest two or three points for the consideration of our readers.

1. Instead of controverting the arguments or denying the statements of Mr. Buffum, Mr. Danforth makes a despicable attack upon the officers of the New-England Anti-Slavery Society! And what does he say against them? Does he impeach their character? O, no! For sound intelligence, benevolence of heart, unbending integrity and unaffected piety, they may not shrink from a comparison with Joshua N. Danforth and his negro-stealing backers, or with any body of men in the Commonwealth. But their *crime* is, they are neither Judges nor Senators; they have neither a long list of *honorable* titles appended to their names, nor do they occupy any prominent station; nor do they own individually a hundred slaves; and, what is still worse, the President of the Society is—— A HATTER! Mr. D's logic runs thus:—The managers of the Anti-Slavery Society are not *great* men: but the managers of the Massachusetts Colonization Society *are* great men: ergo, the American Colonization Society is a benevolent institution!

2. It is not true that a reward has been offered *for the head* of the Corresponding Secretary, (the Editor of the Liberator,) but for his apprehension and prosecution to conviction *in the State of Georgia*. It is a reward, in fact, for the abduction of our person. And could Mr. Danforth have the hardihood and egregious folly to adduce this act of 'a land-stealing, negro-thieving, missionary-persecuting, and Cherokee-murdering gang,' in Georgia, (to borrow the descriptive language of an eminent clergyman,) in order to injure the cause of abolition? He evidently meant to leave the impression upon the minds of his audience that we had committed a crime worthy of death! If not, why did he allude to the reward? Is it not a crown upon our head, of more value than a thousand kingly diadems? There was a reward once offered for the heads of John Hancock and Samuel Adams.

3. The wretched slang of Mr. D. comparing Mr. Buffum to 'a mouse,' and sneering at his vocation, shows that his manners are on a par with his principles.

4. Mr. D. it seems, emptied the vials of his slander and defamation upon the heads of our free colored population, according to colonization practice. Go on, ye traducers! the people of color appreciate your labors!

5. The 'colonization boys' in Northampton were doubtless very serviceable to Mr. Danforth by their geese-like hisses; but such conduct is something more than disgraceful to them and to their cause. Is it come to this, that a highly intelligent and amiable member of the Society of Friends, President of a Society for the abolition of slavery and the improvement of the free people of color, cannot be permitted to plead for

* Our readers must supply this blank.

those who are pining in bondage, and candidly give his reasons for opposing the Colonization Society, without being assailed (in the house of worship too !) with hisses and clamors ! Tell it not in Georgia ! publish it not in the streets of Milledgeville !

6. It was perfectly in character for a 'gentleman *from* South Carolina'—a slaveholder, of course—to support *his friend* Joshua N. Danforth. D. having graciously scratched the backs of the slaveholders, he was bound to tickle D's elbow.

7. Another specimen of the courtesy, logic, and true republican feelings of Mr D. :—'The President of the New-England Anti-Slavery Society is *a hatter !*' But a hatter is a mechanic and a mean fellow. Ergo, the American Colonization Society deserves the patronage of the nation !—We believe there was one Ben Franklin who was a printer. The mechanics of New-England will not easily forget Mr. D's sneer.——But now for the letter.

On the evening of the 23d inst. I delivered a lecture in the Baptist meeting-house in Northampton, on Slavery, in the course of which I made some remarks in opposition to the Colonization scheme. Believing the Agent of the American Colonization Society to be present, I requested him, if I had misstated the character or views of that Society, to correct me, that no deception might rest upon the minds of the audience ; but he said nothing. I then stated that I proposed on the following evening to give another lecture, in which I should endeavor to present to the public the true character of the American Colonization, Society, as exhibited in their official publications. And as truth was my only object, it would give me pleasure if the Agent of the Society should attend, and, in case I should make any statement incorrectly, I would give way at any time for him to set me right. Accordingly, on the evening of the 24th, I presented to the assembled audience a statement of the benevolent objects of that institution, as generally understood in New-England ; and then, by quotations from their constitution and other publications, and by a history of their origin and measures, demonstrated that the present institution at Washington made no profession of having any such benevolent objects in view, and that the tendency of their operations was opposed to all the principles of christian benevolence. I, however, conceded honesty of purpose and action to the Society at Washington, and to all its supporters in every part of the country. In conclusion, I asked the audience for such contribution as they might feel disposed to bestow, in aid of the funds of the New-England Anti-Slavery Society. At this moment, the Rev. J. N. Danforth, Agent of the American Colonization Society, rose and stated that before the people contributed, he thought it would be well for them to understand what was the object to which the funds were to be applied, and what the assurance that they would be effectually appropriated to the promotion of the object. He then said he would read the list of the names of the officers of the New-England Anti-Slavery Society—which he did, and stated that he believed a reward had been offered for the head of the Corresponding Secretary. I asked him, by *whom ?* but that he could not tell. The President, he stated, was the person who had been addressing them, and whom he compared to a mouse crawling up a mountain. Several of the other names he pronounced in a tone of sneering very peculiar to the Rev. gentleman. He then said that such were the officers of the New-England Anti-Slavery Society, and that he would now give the names of the officers of the Massachusetts Colonization Society. He accordingly read their names, and commented upon their greatness in comparison with the smallness of the names of the officers of the Anti-Slavery Society. A little discussion took place on the question, whether a reward had actually been offered, as had been stated, for the head of one of the officers of the Anti-Slavery Society—several gentlemen taking the affirmative side of the question, in opposition to my negative. A discussion also arose upon the origin of the American Colonization Society, in the course of which I asked the Agent, whether that Society did or did not originate with SLAVEHOLDERS ? He declined giving an answer to this question : whereupon I said that, by their own showing, it did originate in the Legislature of Virginia. The gentleman then entered into a defence of those measures of the Society which I had brought before the audience, particularly their continually repeated aspersions upon the character of the free people of color in this country, *which he reiterated with much force.* Here, according to my recollection, he rested his cause : he did not, that I remember, attempt to show that one of my statements was incorrect, but seemed to rely upon his sneers upon the insignificance of the characters of the Anti-Slavery Society, and upon the hisses of a host of Colonization boys, who I conclude were brought there for that purpose. These, however, were nearly silenced by the simple remark, that more insignificant *animals than* themselves could hiss as loud as they. The Rev. gentleman was reminded that this was not the first instance that men of little estimation among the worldly great having taken the lead in benevolent enterprizes—that there was a story, in an old fashioned book, of twelve poor, illiterate fishermen taking quite an active part in an object of high importance. And that possibly he might yet find that the 'little mouse' which then stood before him, instead of crawling over the mountain, might dig it down—that wherever I went, I found many good men, and particularly clergymen, who, under the influence of mistaken views in relation to the Colonization scheme, had heretofore contributed to build up this great mountain of oppression, but who were now co-operating with us in digging it down—and that I had faith to believe it would not be long before it would be removed out of the way. I also reminded him that were we disposed to rest the merits of our cause upon the names of its advocates and supporters, we might not fall much behind the Colonization Society in this respect—that we might mention the names of Brougham, Wilberforce Clarkson, Buxton, Cropper, Allen, O'Connell, and many more in England, with whom I had been privileged with a personal acquaintance ; that in this country our cause included amongst its supporters, some of our brightest and best men ; but that we relied not upon great names, but upon the immutable principles of justice and truth, for the success of our cause—that we were willing it should stand upon its own intrinsic merits, and not upon the popularity of its supporters. Who, let me ask, is usually the popular man ? He who swims with the current, and floats upon the surface, and resists none of the corruptions and vices of the age ; he who has taken care to lay up for himself much treasure upon earth, but is not rich toward God. It is the lowly, the humble, and the obscure, who are usually the salt of the earth and the favorites of Heaven. We read in the same old-fashioned book, to which I have already alluded, of one who was despised and rejected of men, hissed at, spit upon, and called a carpenter, or the son of a carpenter ; and although it is recorded that many of the chief rulers believed on him, yet they did not confess him, lest they should be put out of the synagogue—for they loved the praise of men more than the praise of God.

In conclusion, after the meeting was dismissed, the Rev. Agent of the Colonization Society said, in the presence of a number of gentlemen, that at the late general association of the Clergy of Massachusetts, he had stated one fact which he intended to state wherever he went—(Oh, tell it not in Gath ! publish it not in the streets of Askelon !)—

'Echo, ye woods ! resound, ye hollow places !
Let tears and paleness cover all men's faces !
Let groans, like claps of thunder, pierce the air,
Whilst I the name of this great fact declare.'

Must I publish to the world my own everlasting disgrace, by recording this most horrible fact ? Well, if it must be so, let it stand then over my own signature, although it may bring all the geese and adders which belong to the Rev. gentleman's train, to pour out their hisses upon me. Must I record it ? Well, then, here it is !—'*The Agent of the New-England Anti-Slavery Society is*—A HATTER ! !' What ! a Hatter, and he presume to know any thing about the rights of man ? Monstrous absurdity ! He undertake to put his *felt* upon our *blockheads ?* We 'll teach him better than all that. He bring great men, like us, into his *hot water ?* That will never do. He ought to be bound with all the *bits* of his old broken *bow-strings*, and thrown into his own *dye-kettle* till he is black enough to be colonized, and then, to complete the climax of his punishment, be sent to Liberia.

Perhaps I ought, in conclusion, to observe, that the remarks of the Hon. Vice President of the Massachusetts Colonization Society, and also of the gentleman from Charleston, South Carolina, were unquestionably in strict accordance with their views on the subject of slavery ; but they will have the goodness to excuse me for having an opinion of my own upon this subject, differing very widely from theirs, and for my feelings of thankfulness that my lot has been cast in a land where every one has an equal right to think for himself, and to present his thoughts to others. Be not alarmed, good people : if the work be of God, it will stand ; but if of men, it will come to nought.

ARNOLD BUFFUM,
The Hatter.

Northampton, 8mo. 25, 1832.

TOUR OF MR. BUFFUM.

For the encouragement of the friends of bleeding humanity, we commence to-day the publication of the correspondence of Mr Buffum, giving an account of his labors in various places since his appointment as agent of the New-England Anti-Slavery Society. His truly indefatigable and efficient exertions entitle him to the thanks of all good men, and will secure for his memory the applause of posterity. In some towns, owing to the misrepresentations and abuse of a Mr J. N. Danforth, (a southern emissary and probably a slaveholder,) and also to the pernicious influence of the Colonization Society, which, like the Bohon Upas, destroys every tender plant within its shade, he has found some obstacles towering in his path ; but his course has been almost a continual succession of victories over ignorance, prejudice and error. The people of New-England abhor slavery ; and when they are led to see (as they may be by the presentation of facts) that the Colonization Society is in amity with the owners of slaves, that it increases the value of those who are held in bondage, retards the progress of abolition, and persecutes the free people of color, they will prostrate it to the earth. To our worthy coadjutor we say—go on—still be valiant for the truth—and the God of love shall crown your labors with abundant success.

NEW-BEDFORD, 7 mo. 9, 1832.

I came here on the 7th instant. Samuel Rodman, Jr. an honest friend to our cause, introduced me to two of the clergymen in this place. They both professed to be friendly to the cause of emancipation, and also to the Colonization Society ; and one of them had made arrangements for taking up a collection on the 8th, in aid of the Colonization Society. The first Baptist meeting-house in this place, however, was freely granted me for an address at 6 o'clock, last evening ; but they having just made a collection in aid of the Sabbath School fund, some doubts were expressed of the propriety of immediately soliciting aid ; however, they very generously consented to make the experiment. But as two of the meetings in town commenced at 4 o'clock, P. M. and as there were generally to be meetings again in the evening, the house was not very full ; and my remarks upon the Colonization Society caused several who were present to withhold their prepreviously intended contributions ; nevertheless I received $15,50.

At 8 o'clock last evening, I gave an address at Fairhaven, in the orthodox meeting-house, where a collection having been taken up in the afternoon for the Colonization Society, it was thought best not to make a collection for us ; however, I had there a full house, who listened till half past nine with evident satisfaction and deep interest in the cause. The Unitarian Minister here, I am told, is an anti-colonizationist. I propose to see him to-day, and arrange for an address in his house at some future time, when I intend also to again address the people at Fairhaven. I have sent forward appointments to Newport, Bristol, Warren and Providence—the last for next Sabbath evening. I find fresh cause of encouragement at every step. The clergyman who took up the Colonization collection at Fairhaven yesterday, listened attentively to my objections to that scheme last evening, and acknowledged that he fully agreed with me that the idea of removing to Africa the colored population of this country was most futile. In the afternoon, yesterday, I attended the meeting of the colored people. They have an able preacher of their own color, and there are many of them who make a most respectable appearance. I hope to be instrumental in administering a word of encouragement to them this evening, to exert themselves to establish a character which shall put to silence their calumniators.

PROVIDENCE, 7 mo. 16, 1832.

I believe my last concluded with the account of my proposed attendance at the meeting of the colored people at New-Bedford, on Monday evening last. The meeting was well attended, and highly respectable in its appearance : they have a very intelligent colored preacher. I addressed them on Education, Temperance, &c. and invited them to assist us, by establishing a good name for themselves, in breaking the yoke of oppression. They contributed $11,75. From New-Bedford I proceeded to Newport, where I found our friend Choles, the Baptist Minister, very much brightened in the cause. General notice had been given that I would deliver an address in his pulpit on Wednesday evening ; but, unfortunately, it was very rainy, and but few people attended : however, I do not think the labor was lost there.

The next morning I went to Bristol, a slave trading town, where I had previously sent notice to the ministers ; but they were Colonizationists, and had given no notice. I got a meeting, however, in the evening, in a Hall, and fully exposed the Colonization Society. I went next to Warren, where I found them so determined that the blacks should never be free in this country, that I could do nothing. From thence I came here on Saturday evening. I gave an address in the Baptist meeting-house at Pawtucket, which was pretty well attended. Two Baptist Ministers were present, and prayed for the success of our cause—that the fetters of slavery might be speedily and universally broken—and that the colored people might be elevated to an equality of privileges and rank with the whites.

I delivered an address last evening at 6 o'clock, in Rev. Mr Wilson's meeting-house. The good man attended, made an excellent prayer, and is in heart and soul with us. The house was well filled, and, I trust, the audience well satisfied.—Last evening, at 8 o'clock, I attended a crowded house at the African church in this place.

FALL RIVER, 7 mo. 16, 1832.

Send me, if possible, a paper in which J. N. Danforth's appeal is published, or one of his Circulars to the Clergymen, addressed to them, requesting them to take up contributions on the 4th ; in which he recommended, as authentic, the article on Colonization in the July No. of the North American Review. I have the Review, and having the means of showing that that article is acknowledged by the Agent of the Society as authentic, I want nothing more to convince every honest man that the Society is most anti-christian in its character, and that it originated in the Legislature of Virginia, sitting and acting with closed doors, in secret session, commencing in 1801, and following it up until the object was accomplished. I shall go again to New-Bedford and Fairhaven, at which latter place I learn there are at least some converts. In Providence, the prospect is most encouraging. I expect to give another address here to-morrow evening. I find here many converts, and more in consequence of the outrageous madness and opposition of ——— and ———, who are enlisted in the nefarious scheme of Colonization. Your discussion at Franklin Hall terminated precisely as I anticipated, and you will get no more Colonizationists there. They have too much sense to attempt to support their rotten system by a public discussion with any opponent.

TAUNTON, 7 mo. 20, 1832.

I hope I shall not suffer myself to become too much elated with the prospect of success ; for whilst I find a very few honest and intelligent men, who, through the blighting influence of Colonization principles, regard the advocates of the rights of colored men to freedom as madmen or fanatics, yet I find wherever I go a very large majority on the side of justice and the equal rights of man.

I delivered an address to a highly respectable audience in Fall River on the 18th, in the Methodist meeting-house. We shall, ere long, have a respectable auxiliary in that place. I wrote from Fall River, that I would deliver an address here last evening. Notice was accordingly given out that the meeting would be in the Town Hall. When I arrived here, it was too late to alter the arrangements. It being fast day, the Congregationalists and Baptists had meetings previously appointed for the evening ; but, on being informed of my address, they put off their own meetings, and attended mine ; yet from a variety of causes, my audience was not large, though quite as many as could be seated in the Hall—all of whom gave the most respectful attention.

This morning I have had a most interesting interview with B. C. Grafton, the Baptist Minister, and also with Wm. Sproat, Esq. Attorney at Law, both of whom are warmly with us. The former has invited me to address the people in his pulpit on a Sabbath evening at a future time, and the latter assures me I shall have a full house. I have sent a notice that I will give an address in Pawtucket in the Baptist meeting house, on Massachusetts side, next Sabbath evening. I may probably improve to-morrow evening in some village near Providence, where I go this afternoon. There are about 40 free colored persons here, lately from North Carolina. Yesterday in an hour's conversation with the amiable lady and daughter of Judge Williams, of this place, I learned that they are very sober, orderly and good citizens. The most of them are professors of religion, and are generally at service in families. I find many, who formerly advocated the Colonization Scheme, have withdrawn their confidence from it, and will support it no longer.

The article in the North American Review is the very thing we wanted. How far people may understand it as settling the question of the merits of the Society, I will not undertake to say ; but one thing is certain—if that article be authentic, the scheme originated with slaveholders, and has been most efficiently prosecuted and supported by them, expressly for the promotion of their interest as connected with the slave system, which they are now compelled reluctantly to declare, having, as they think, made sure of the free states, in order to unite the energies of the whole country in the prosecution of their scheme. (See pages 138 and 139.)

In a good, a righteous cause, we have nothing to fear. Tell all our friends, then, to take courage, and march steadily on in the path of duty, following the leadings of Him, who, with a mighty hand and an outstretched arm, delivered Israel from the house of bondage.

A. BUFFUM.

NEW-ENGLAND ANTI-SLAVERY SOCIETY.

An address was delivered to this Society, on Monday evening last, at Franklin Hall, by WILLIAM J. SNELLING, Esq. The hall was crowded to overflowing, and many persons could not obtain seats. Mr. Snelling delineated the evils of Slavery in an eloquent and efficient manner, and was listened to with the most profound attention, interrupted only by frequent peals of approbation from all parts of the house. Mr. Snelling spoke from his own personal knowledge of the evils of slavery, as well as from conviction, having visited the plantations, and witnessed the sufferings of the oppressed. The benefits which might reasonably be expected to result from immediate and complete emancipation, and the sophistry of those who contend for a gradual liberation, were elucidated and enforced, with a terseness and cogency of reasoning and manner, which carried conviction to every honest heart. At the close of the meeting, several persons expressed their determination to join the Society ; and its prospects, notwithstanding the desperate efforts of a few enemies, are bright, strong, and exhilarating. Our march is 'upward and onward forever !'

The Camp Meeting, appointed to be held near Canandaigua on the 28th instant, by the African Methodist Episcopal Zion Connection, has been postponed, in consequence of the prevalence of the cholera, to the 10th of September. It will be held on the plantation of Mr Robert Saunders, Sand Hill, four miles from Manchester, and three miles from Canandaigua, N. Y.

HENRY JOHNSTON,
Canandaigua, Aug. 24. *Elder in Charge.*

A SPECIMEN OF THE VERACITY AND CONSISTENCY OF COLONIZATIONISTS. We extract the following paragraph from an address delivered at Pine Creek Cross Roads, Pa. July 4th, by an advocate of the Colonization Society :

'Our government is an asylum for the oppressed, and the stranger's home. With us 'knowledge is power,' and we wield the sceptre according to our pleasure. Distinctions of rank, as the king and the peasant, the noble and the ignoble, the high and the low, the rich and the poor, are all buried in equality.'

'Our government is an asylum for the oppressed, and the stranger's home'—and yet there are more than TWO MILLIONS OF SLAVES in this republic ! ! 'The stranger's home'—and yet he who boastfully makes this assertion, in the next breath eulogizes a slaveholding combination which is endeavoring to drive to the burning shores of Africa millions of colored American citizens ! ! 'Distinctions of rank,' &c. &c. 'buried in equality'—and yet one sixth portion of our whole population are held as property, and have neither the protection of cattle nor are as well fed ! ! So much for the bombast, intelligence and consistency of a genuine colonizationist !

☞ We learn by the Franklin Freeman that 'the LIBERAL and PATRIOTIC Editor of the Greenfield Gazette and Herald' REFUSED to publish a notice of an address on slavery by Mr Buffum, agent of the New-England Anti-Slavery Society. *Pitiful !* The Franklin Freeman is a handsomely printed and well conducted anti-masonic paper ; and we take this opportunity to remark, that we exchange with a large number of anti-masonic papers, and we find them (without an exception) liberal and useful coadjutors in the cause of abolition.

Mr Arnold Buffum delivered three lectures in this town, since our last, on the subject of colonizing the free blacks. We regret we could not attend these lectures as we wished—but, we learn, he had a respectable audience at each lecture—was very explicit—and obtained much credit for his indefatigable exertions in behalf of this degraded, and we can justly say neglected part of the human family.

Hampden Intelligencer.

☞ A stupid and unprincipled communication appeared in the last Springfield Journal, and an equally foolish article in the last Northampton Courier, respecting the addresses of Mr Buffum in those places, which we shall notice more particularly in our next paper.

John B. Russwurm, in an address to the patrons of the Liberia Herald, makes the following confession :

'We know that our native land has attractions *which other lands* have not.'

So do the people of color in this country, Mr Russwurm—and they are almost to a man resolved to stick by their native land, leaving Africa to be colonized by dupes and apostates. They laugh to scorn the puny efforts of the Colonization Society.

☞ By the wholesale prices current, for April, at Liberia, it seems the colonists were destitute of bacon, cheese, corn, meal, domestic checks, white cotton, superfine flour, lard, mackerel, loaf sugar, shoes, shad, &c.—but they had plenty of New-England and W. I. Rum.

☞ We are painfully struck with the startling disparity which exists between the number of white and colored victims to the cholera in Virginia and Maryland. In three days in Norfolk, there died 49 colored persons, and only 18 whites, and the disproportion has been still greater in other places. This must be owing to the wretched treatment of the slaves, and a failure to give them early medical attendance.

☞ The New-England Working-Men's Convention will be held in this city on Wednesday next. It is an association actuated by lofty purposes, aiming to redress real grievances, and to promote mutual improvement. We regret that absence from the city will prevent our attendance. The Convention will undoubtedly be a large and respectable one, and we trust it will go forward in the cause of reform, firmly and successfully.

On Thursday night, the body of a colored female was found in Mystic River, a short distance above the 'Ten Hill Farm,' much bruised, and her neck broken. Verdict of the coroner's inquest, that the deceased (supposed to be about 20 years of age) came to her death by violence, inflicted by some person or persons unknown.

Natural Curiosity.—There is now in this place a negro boy, the property of Joseph Draper, Esq. who is turning entirely white. His body is nearly white, and his face entirely so, with the exception of a few spots the size of a dollar ; and what is more remarkable, his skin presents the appearance of a white child, the rose and the lily beautifully combined : he presents altogether a curious appearance, and the beholder is struck with something like awe on the first view. His parents are remarkably black.

Wythe (Va.) Argus.

There is nothing particularly marvellous in the above case. The planters understand the process of adulteration perfectly : they have already transformed an immense black population into a mixed one—in some cases the bleaching has been done so ingeniously, as to make detection almost impossible !

Letters received at this office from August 25 to Sept. 1, 1832.

David Wilson, Mendon, Mass. (2) ; Thomas Van Rensselaer, Princeton, N.Y ; Edward Wicks, Ellicott's Mills, Md ; E. M. Grice, Baltimore, Md ; Joseph Cassey, Philadelphia, Pa ; Jared Gray, Poughkeepsie, N Y ; A. Bradley, Utica, N Y ; S. Palmer, Mendon, Mass ; E. J. Pompey, Nantucket, Mass ; John W. Creed, New Haven, Ct ; Richard Johnson, New-Bedford, Mass ; Lydia White, Philadelphia, Pa ; Henry Johnston, Canandaigua, N Y ; Arnold Buffum, (2) ; George L. Brown, Utica, N. Y.

CHOLERA IN NEW-YORK.

August 22,	48 new cases,	22 deaths.
23,	72 "	28 "
24,	45 "	20 "
25,	37 "	14 "
26,	50 "	23 "
27,	40 "	13 "
28,	41 "	10 "
29,	21 "	6 "

CHOLERA IN PHILADELPHIA.

August 21,	51 new cases,	9 deaths.
22,	49 "	9 "
23,	33 "	10 "
24,	48 "	10 "
25,	24 "	10 "
26,	30 "	6 "
27,	21 "	7 "
28,	16 "	2 "

☞ Two cases of spasmodic cholera have occurred in this city since our last, both terminating fatally. The victims were, a lad named George W. Schaffer, 10 years of age, residing in Carver street, and a woman of dissolute habits named Clarissa Newell, aged 30, residing in Ann street.

The deaths in Baltimore, Aug. 27th, were 23—7 of white and 16 colored.

Relief Association.—The following is a complete list of the Chairmen and Deputy Chairmen of the different districts into which this Association has been divided. These gentlemen compose the Central Committee :

Ward No. 1.	George Darracot, chairman.
	Henry D. Gray, deputy do.
Ward No. 2.	Rev. E. T. Taylor, chairman.
	Richard Austin, deputy do.
Ward No. 3.	Jacob Hall, chairman.
	Lewis Jones, deputy do.
Ward No. 4.	Rev. F. Parkman, chairman.
	Dr Jos. W. M'Kean, deputy do.
Ward No. 5.	Lewis G. Pray, chairman.
	George A. Sampson, deputy do.
Ward No. 6.	Rev. D. Tuckerman, chairman.
	George H. Snelling, deputy do.
Ward No. 7.	James Savage, chairman.
	Frederick T. Gray, deputy do.
Ward No. 8.	Benjamin Howard, chairman.
	Samuel E. Sewall, deputy do.
Ward No. 9.	L. H. Osgood, chairman.
	Henry Tuck, deputy do.
Ward No. 10.	Joseph Willard, chairman.
	Abel Baker, deputy do.
Ward No. 11.	Francis C. Whiston, chairman.
	Charles Fox, deputy do.
Ward No. 12.	John Green, Jr. chairman.
	Charles Bowen, deputy do.
South Boston.	Rev. E. M. P. Wells, chairman.
	Alvan Simonds, deputy do.

A meeting of the Central Committee of the Relief Association, was held at the Cowper Committee Room, on Friday Aug. 24th, at 7 o'clock, P. M.

James Savage Esq. was elected Chairman and Charles Bowen, Secretary pro tem.

It was Voted, That the Committee now proceed to the choice of a President and Secretary. On counting the votes it appeared that CHARLES G. LORING, Esq. was unanimously elected President, and GEORGE H. SNELLING, Esq. Secretary.

Voted, That Charles G. Loring,
Henry D. Gray,
Francis C. Whiston,
James Savage, Esqrs.,
be a committee to report upon what rules may be necessary to carry into full effect the objects contemplated in the formation of this Association.

Voted, That all Members of this Association shall for the present be considered as members of the district or ward in which they now reside, unless they may prefer to remain members of the ward in which they originally subscribed.

JAMES SAVAGE, Chairman.
CHARLES BOWEN, Secretary.

DIED,

In New-Haven, on Thursday the 9th inst. Maria Treadwell, eldest daughter of Mr George M. and Mrs Amelia Moore, of the city of New-York, aged 5 years, 5 months, and 9 days. Although attacked with a distressing illness, she bore it with lamb-like patience, until called to pass the region of the shadow of death ; and like the low cadence of distant music, did little Maria pass away from this world of pain to enter the paradise of God, there to thrive in a richer soil.

This lowly bud, so young and fair,
Called hence by early doom,
Just came to shew how sweet a flower
In Paradise will bloom. *Com.*

BOSTON LITERARY MAGAZINE. This day published by CLAPP & HULL, 184 Washington street, The Boston Literary Magazine, for September, 1832. CONTENTS :

The Loved and Lost One. A Jewish Story ; The Wrecker's Isle ; Maine—Its Bays and its Islands.—No I. As remembered by a Young Voyager in 182— ; A Mother's Story of the Burial of her Child ; The Ruins. A New England Tale ; Cicero's Retirement ; Symmes's Theory Revived, or a Sketch of the Life of Capt. Samuel Underland ; Cupid Defeated ; The History of the Alphabet. By Grenville Mellen ; Natural History of Van Diemen's Land ; Moorish War Song. From the French ; Religion. By J. G. Whittier ; A Vision ; America. By an Englishman ; Marriage.

LITERARY.

THE NOBLE NEGRO.

Lines written by Selleck Osborn, on the occasion of a negro servant sacrificing himself to save the two children of his master, there not being room for all in the boat, which had been sent to rescue them from destruction.

Tremendous howls the angry blast !
The boldest hearts with terror quake !
High o'er the vessel's tottering mast
The liquid mountains fiercely break !
Each eye is fixed in wild despair,
And death displays its terrors there !

Now plunging in the dread abyss,
They pierce the bosom of the deep ;
Now rise where vivid lightnings hiss,
And seem the murky clouds to sweep :
Through the dark waste dread thunders roll,
And horrors chill the frigid soul !

The storm abates ; but shattered sore,
The leaky vessel drinks the brine :
They seek in vain some friendly shore ;
Their spirits sink, their hopes decline !
But lo ! what joy succeeds their grief !
Kind Heaven bestows the wished relief.

See, on the deck young Marco stands,
Two blooming cherubs by his side,
Entrusted to his faithful hands,
'A mother's joy, a father's pride ;'
Though black his skin, as shades of night,
His heart is fair, his soul is white.

Each to the yawl with rapture flies,
Except the noble, generous boy ;
'Go, lovely infants, go,' he cries,
'And give your anxious parents joy :—
No mother will for Marco weep,
When fate entombs him in the deep !

'Long have my kindred ceased to grieve,
No sister kind my fate shall mourn ;
No breast for me a sigh will heave,
No bosom friend waits my return !'
He said, and sinking, sought the happy shore,
Where toil and slavery vex the soul no more.

A HYMN TO HUMANITY.

To S. P. G. Esq.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.

I.

Lo ! for this dark, terrestrial ball,
Forsakes his azure-paved hall,
A prince of heavenly birth !
Divine Humanity behold !
What wonders rise, what charms unfold,
At his descent to earth !

II.

The bosoms of the great and good
With wonder and delight he viewed,
And fixed his empire there :
Him, close compressing to his breast,
The Sire of gods and men addressed,
'My son, my heavenly fair !

III.

'Descend to earth ; there place thy throne ;
To succor man's afflicted son,
Each human heart inspire :
To act in bounties unconfined,
Enlarge the close, contracted mind,
And fill it with thy fire.'

IV.

Quick as the word, with swift career,
He wings his course from star to star,
And leaves the bright abode.
The Virtue did his charms impart ;
There, G——y ! then thy raptured heart
Perceived the rushing God :

V.

For when thy pitying eye did see
The languid Muse in low degree,
Then, then at thy desire
Descended the celestial Nine ;
O'er me, methought, they deigned to shine,
And deigned to string my lyre.

VI.

Can Afric's Muse forgetful prove ?
Or can such friendship fail to move
A tender human heart ?
Immortal Friendship, laurel-crowned,
The smiling Graces all surround
With every heavenly Art.

WOMAN.

Woman ! to thee belongs the first address,
Thou light of life, and soul of loveliness !
Whether thou lingerest near us as we roam,
Or deck'st with smiles the scenery of home ;
Bind'st with the tenderest care our aching head,
Or drop'st thy tears upon our sickly bed ;
Still thou art nigh ; the sunbeam of our days,
The bow of promise gilding with thy rays
The clouds that threaten our terrestrial span,
And but for thee would burst on lonely man.
Oft have I marked thee, soothing pale distress,
Beneath the lowly cot of wretchedness ;
Heard the lone orphan grateful for thy care,
Lisping thy name in fervency of prayer ;
But never did thy generous deeds impart
A fairer charm to captivate the heart,
Than when employed in sweet instruction's hour,
Dropping thy dew of knowledge on the flower,
That but for thee, unpitied, lone and rude,
Had sprung and pined, and died in solitude.
O, I could dwell forever on thy name,
Thou fairest emblem of my country's fame !
Woman, whene'er my heart, my harp, my page,
Breathe not thy plaudits, let the frosts of age
Nip the wild genius of my ripening muse,
Freeze the warm current of my soul—diffuse
Through every nerve its cheerless cold,—the while
Unwarmed by love—unblest by woman's smile.

PETITION TO TIME.

BY BARRY CORNWALL.

Touch us gently, Time !
Let us glide along thy stream
Gently,—as we sometimes glide
Through a quiet dream !
Humble voyagers are We,
Husband, wife, and children three—
(One is lost, an angel fled
To the azure overhead !)

Touch us gently, Time !
We 've not proud nor soaring wings :
Our ambition, *our* content,
Lies in smiling things.
Humble voyagers are We,
O'er Life's dim, unsounded sea,
Seeking only some calm clime :—
Touch us *gently*, Time !

MISCELLANEOUS.

NULLIFICATION—SYMPTOMS OF WAR.

A letter in the Boston Atlas, dated Greenville District, South Carolina, July 23, 1832, says : 'Sould the Cholera come to South Carolina, it can hardly be worse than the political mania, which is raging here at present. I well remember the political contest of 1812, in New-England, but it was nothing to what I witness here. You at the north have no conception of the faction which is tearing the bosom of this ill fated country. The time has been when a reconciliation might have been effected, but it has gone by. A majority in almost every district in this state are nullifiers, and their ranks are rapidly filling up. The other party are union men, or *submission men*, as they are termed by their opponents. The contest is warm in Charleston, but nothing to what it is in this place. Almost every man in the village of Greenville carries a dirk and a brace of pistols, and what is worse they use them. A week or two back, the editor of the Union paper publicly *caned* a young nullifying lawyer, in the street. The next day the lawyer retorted, by attacking the editor in the Court House. They fought warmly, and were parted after the editor had sheathed his dirk 3 times in the lawyer's bosom. It is thought the wounds are not mortal. A few days past, a student at Columbia College, a native of this district, had an affray in the streets with a gentleman of the place, on some political quarrel ; but they were parted before much blood was spilt. These are daily occurrences, and considering the Southern temper and the weapons used, these quarrels are serious matters. M'Duffie resides in Edgefield, near by, and Calhoun in this district ; so you need not be surprised that it is a political soil. The Tariff has made the people mad. With Gov. Hamilton at their head, they are determined to resist : he has got himself elected to the command of the brigade at Charleston, so that he may be ready to act in the military service ; volunteer and rifle companies are arming and drilling throughout the State ; and nothing is more openly talked of than a dissolution of the Union.

'Their plan is this. In the next Legislature they are sure to have a large and decided majority. They will then throw open their ports, and refuse payment of the duties. The general government will of course blockade their harbors, and endeavor to enforce submission to the laws ; resistance will ensue, and *rebellion* be openly begun. The Carolinians are alone as yet, but when a civil war is fairly commenced, Georgia is expected to join them—and what it will end in God only knows. That force will be used, is as certain as the light of day ; at the north, you suppose it is all talk, but I live among these nullifiers, and I know them, and civil war I know to be the settled determination of a majority of this State. I know these people well. When they are roused, they think and care nothing about consequences. They are reckless, hot headed, not well informed, and when once excited, governed wholly by their passions.'

THE POWER OF CURIOSITY.

While Mr. Clark, the President of the Burrillville Bank was confined in prison at Providence, at the suit of the Suffolk Bank, of this city, there happened the execution of a negro. Mr. Clark's rooms in the prison were fitted up in handsome style, and a rumor of the elegance with which he lived had reached the poor fellow confined in the condemned cells. His curiosity was excited, and he besought the jailer, on the morning of his execution, as his last request, to suffer him to see the gentleman who had lived in such grand style above stairs.

It is difficult to deny a dying man's last request, and much to Mr. Clark's surprize, a little while before the execution was to take place, the prisoner was introduced into his room, attired for the scaffold, in a white dress, with a halter already about his neck.

Mr. Clark was a little startled at this unexpected visit ;—but with his well known good nature, he exerted himself to entertain his guest, who seemed wrapt in admiration to see so much splendor in a prison. Pretty soon a glass of wine was produced. Sambo took his glass, and observing that something was expected from him,—hesitated a moment, looked grave, knit his brows,—and then with a sort of hysterical sob, gave for a toast,—'Here's hoping, Mr. Clark, that we may meet in that other world, about which I've heard so much lately !' Mr. Clark tried to cheer him up, and leading him to the window, pointed out to him the crowd of people who had assembled to witness his execution. The miserable black, with the levity of a child, soon changed from grave to gay, and appeared highly delighted at the idea of his own importance.

He was led out and executed, and now the passion of curiosity, which had disturbed the poor fellow's last moments, was singularly displayed among people of much greater pretensions. Mr. Clark's room was flocked with visitors to see the wine glass out of which black Sambo had drunk just before his execution ; and for the gratification of the public curiosity, Mr. Clark suspended it in his room with an an appropriate inscription.

When the suit upon which he had been arrested was discharged, and he was about breaking up his establishment, he was waited upon by a barber of the town, with a most urgent and pressing request for the wine glass aforesaid. This request was complied with ; and the glass, with its label, was transferred to the barber's shop, where it operated like a perfect charm, and drew an immense custom. There it hangs to this day,—nor has it wholly lost its virtue.—*Boston Atlas.*

CHOLERA IN VIRGINIA.

We are permitted, says a Baltimore paper, to extract the following from the letter of a friend, received from his correspondent, dated

'NORFOLK, August 16.

'The poor blacks, who are moving off in a fearful manner,' we learn, have been generally reputed sober and cleanly, and far more regular in their habits than the most of their color who have fallen victims to the cholera which prevails in that section of Virginia.

'So far, we have had very little cholera among us except that which has affected the poor blacks, who are moving off in a fearful manner. I cannot, however, enumerate among them many of your old acquaintances (or mine.) I do not know whether you remember Nivison's Joe ; a well-behaved, decent old servant, and as great a man among his own color, as his master was among the *buckras*. He was taken in the street at 8 o'clock in the morning, and was a corpse at 8 the same evening. Henry Gilmore, a remarkably civil, obliging and well conducted fellow, who has been many years a drayman on our 'stand,' has been carried off—and Amos, 'Old Amos,' who used to sell mead in the market, drink rum, and defy the 'foul fiend,' he too, has gone. But perhaps you will think I am committing plagiary on Risk, a character in 'Love laughs at Locksmiths,' who found it expedient to kill all the old gentlemen's Yorkshire acquaintance, so that whenever the said old gentleman asked after the friends of his early youth, the invariable reply was, 'he be dead'—or 'he be gone dead too.' We have had only two or three deaths by cholera among the white folks, that any body would regret much, if they had died in ordinary times by any *Christian* disease.

'We have it from good authority that you have the cholera pretty smartly in Baltimore, but your Board of Health are afraid to say so, lest it may hurt your fall business. You will not be able to conceal it much longer—prying neighbors *will see* it.'

EXTRAORDINARY COMPACT.

The following curious account is extracted from a paper by Mr Dalton :

During my detention in Borneo, altogether nearly fifteen months, I experienced much attention and kindness from many Diak chiefs, particularly from Seljie, who I was with some months. Indeed, I was always of opinion that I was unsafe elsewhere. Being the first European he had ever seen, we no sooner met than I informed him, through an interpreter, (as he could not speak a word of Malay,) that I had come on the part of the Europeans to make friends with him ; and trusted that he and his people would do me no harm. I mentioned this at once, fearing the Sultan of Cott had given some orders by no means favorable towards me. Seljie replied that he was incapable of such an act ; but for our future good understanding, it was proper that his followers should know on what footing we were, and he therefore requested that I would make *sobat* with him.

On my gladly consenting, he went in person, and struck a spear into the ground above his father's grave. This being the signal for a general assembly, each of the chiefs sent a person to know the rajah's pleasure ; it was, that every warrior should assemble around the grave by 12 o'clock the next day. Some thousands were present ; a platform of bamboo was raised about twelve feet above the grave, and on this Seljie and I mounted, accompanied by an agi or high priest. After some previous ceremony, the agi produced a small silver cup, which might hold about five wine glasses, and then with a piece of bamboo made very sharp, drew blood from the rajah's right arm. The blood ran into the cup until it was nearly full; he then produced another cup of a similar size, and made an incision in my arm a little above the elbow, and filled it with blood. The two cups were then held up to the view of the surrounding people, who greeted them with loud cheers. The agi now presented me with the cup of Seljie's blood, giving him the other one with mine. Upon a signal, we drank off the contents, amidst the deafening noise of the warriors and others. The agi then half filled one of the cups again from Seljie's arm, and with my blood made it a bumper ; this was stirred with a piece of bamboo and given to Seljie, who drank about half ; he then presented the cup to me, when I finished it. The noise was tremendous. Thus the great rajah Seljie and I became brothers. After this ceremony I was perfectly safe, and from that moment felt myself so during my stay among his people. Drinking the blood, however, made me ill for two days, as I could not throw it off my stomach. The rajah took his share with great *gusto*, as this is considered one of the greatest ceremonies, particularly on this occasion, between the great rajah and the first European who had been in this country.

Singapore Chronicle.

SHARKS. Without enumerating the well authenticated accounts of their following slave ships, for the purpose of devouring the miserable victims which are daily thrown into the sea, from these receptacles of human suffering, we state two facts, both of which fell under our own knowledge : The first was a young man, a printer, who, for the benefit of his health, took a voyage to sea, bound to the East Indies. About three days out, he went aloft, and passed to the end of the main yard of the ship. His motions were watched by a shark below. By some accident he lost his hold, and fell directly into the *jaws* of the monster, who had thrown himself on his back to receive his victim. He was bit in two ! The second was the cabin boy of an American ship, lying in the harbor of Batavia. One fine evening he stept into the boat lying by her side, stript, and dove into the water. While sporting round her sides, a piercing shriek was heard on deck ; the mate looked over and saw the poor boy sustaining himself above the water whose surface was covered with blood all around him. The mate immediately drew him on board, and it was discovered that one leg and thigh, to the hip, had been bitten off by a shark, so that his bowels obtruded from the wound. He called for a glass of water, drank it, and expired in about ten minutes.—*New York Gazette.*

There is at the present time residing not far from Salem, a person having a family and some property, who is, or pretends to be, a firm believer in the doctrine of transmigration. So firm at least is his belief, that he has educated his family in that faith—and has made them utterly incredulous as to the truth of the Bible, and contemptuous or indifferent towards the clergy. Some time since a daughter died ; and her last injunction was that *cows* should be kindly treated by her surviving friends, lest any injury done them might possibly harm her. Another daughter died more recently ; and was, to the last moment, firmly persuaded of the possibility of her returning in the shape of a *butterfly*. No clergyman was present to perform the funeral office usual on such occasions. We state these facts, not because of their being very singular or marvellous, but in further proof of the force of domestic education, even when opposed to the strictest influences from without ; and to show that the human mind is not yet emancipated from some of the strangest delusions, by which it was ever yet misled and betrayed.

Newburyport Herald.

A colored man, weighing about 240 pounds, steward of the brig Iris, now lying at quarantine, attempted on Thursday last, for a wager, to ascend the mast as far as the cross tree. His foot slipped and he fell. In his descent he struck the top, and from thence was precipitated overboard. When taken up, it was found that he had ruptured a blood vessel, and was otherwise very dangerously injured.—*Atlas.*

The Worcester Spy, and Northampton Courier have announced that they will no longer advertise Ardent Spirits for sale, in their papers.

The Poughkeepsie papers give the names of twenty-two grocers of that village, who have signed an agreement that they will sell no more ardent spirits, *to be drunk in their stores.*

Two gentlemen, who keep extensive boarding-houses for seamen in Portland, have determined to abandon the sale of all kinds of ardent spirits.

GREAT MORTALITY. In the Bellevue Alms House in the city of New-York, containing, at the time the cholera made its appearance among us, about 1650 inmates, there have been 300 deaths ; which is in the proportion of 1 to 5 1-2 of the whole population.

At the Sing Sing State Prison, containing a month ago about 882 inmates, there have been 100 deaths ; or rather more than 1 in 9 of the whole population.

At the County Poor House in Poughkeepsie, containing at the commencement of the disease about 220 inmates, 71 *or nearly one third* of the whole number have died.

The whole number of interments, in New-York, from July 2, to August 19, are 3958, of which 2683 were Cholera. The whole number of deaths during the same period last summer, were 975.

The Commercial Advertiser of Wednesday evening says—'Mrs. Hadaway and Mr. Waters, of the Bowery Theatre, and both engaged in the performances last evening, this morning died of Cholera ! Some other members of the same corps, who reside in the same house in James street, have been attacked with the epidemic.'

A convict escaped out of a window of the hospital of the State Prison at Sing Sing, on Saturday evening, 18th, during the heavy rain, and has not been heard of. There is no doubt he must have died, as he was in a very advanced stage of the cholera.

A Lowell paper states that there has been a case of cholera in Shirley, (Mass.) A man who was mowing, was taken ill and died in 24 hours. Three cases have also occurred in Pepperell, two of which have proved fatal.

Among the deaths by cholera in Montreal, is Miss Clarke, the celebrated Dwarf.

The Annapolis, Maryland, Republican of Tuesday says :—'Letters have been received in this city, announcing the unpleasant intelligence that the colored population of Queen Anne and Talbot counties, on the Eastern Shore, are suffering severely from the disease. Report says that Gov. Lloyd had lost twelve, and Mr Pacha several of his colored people.'

An officer now on the expedition against the Indians, after describing the awful effects of the Cholera among the troops, observes—'Thus we see that this part of the expedition is strewed like chaff, by a blast of the pestilence. It is an illustration of the displeasure of the Almighty at our treatment of that poor starved race of beings, whom our injustice drives to madness.'

SALE OF ARDENT SPIRITS.

Extract from a communication of Professor Stuart, in the Journal of Humanity, respecting the cholera and rum-selling :

'May I not call then upon my respected fellow citizens, and ask them, whether it is indeed lawful and proper at such a time as this, that one's neighbour should keep within his precincts a *deadly lake*, which is sending forth its poisonous exhalations into all his neighbourhood, and causing destruction and death ? The question whether the sober community have a right to abate such nuisances, is simply the question, *Whether self defence is lawful ?* I maintain that it is the first law of nature ; and that self defence, where the cause is just, and the innocent are to be protected, entitles any community of men to go any or all lengths with the reckless and the profligate and the contemners of the welfare of society, if it becomes necessary. The question, *Whether this town can close all the grog shops ?* is in my own view, no more a question, than whether it could let out a lake of mephitic exhalation, which sent plague and yellow fever in every direction, and which the owner should insist on preserving, because he sold its intoxicating, although deadly waters, at some profit for himself. The common law of England and this country, and the eternal law written upon our very natures by God himself, says: SO USE YOUR OWN, AS NOT TO INJURE YOUR NEIGHBOUR. I have a right to demand this of my neighbour. He has no more right to deal out cholera, in ardent spirits, than he has to sell an assassin daggers, in order to destroy his neighbour. Sooner or later, this very plain truth will be known and felt ; perhaps too late for us.'

NEW TEMPERANCE SOCIETY. As faithful public journalists, we have to announce the formation of a temperance society, as officers of which the following gentlemen have kindly consented to act.

His Excellency ASIATIC CHOLERA, President.
Hon. DELIRIUM TREMENS, Vice President.
Barroom Ledger, Esq. Secretary.
Dr Grave, Treasurer.

This society, though it is in fact, is not in form auxiliary to the American Temperance Society. The reason assigned against a union is, that the measures of the A. T. S. are too mild. It is intended that the operations of the new society shall be more searching. We have no doubt it will prove effective.—*Jour. of Hum.*

What is the world which we can ransack, but a stupendous charnel-house ? Every thing that we deem most lovely, ask its origin—Decay !—When we rifle nature and collect wisdom, are we not like the hogs of old, culling simples from the rank grave, and extracting sorceries from the rotting bones of the dead ? Every thing around us is fathered by corruption, and into corruption returns at last. Corruption is at once the womb and grave of nature, and the very beauty on which we gaze and hang—the clouds and trees, and the swarming waters, all are one vast panorama of death !

SUICIDE. Rev. Thomas Barrett, Pastor of the Baptist Church in Webster, put an end to his existence on Tuesday last by hanging. He left his home about 9 o'clock on Tuesday morning, as he informed his wife, to visit the Rev. Mr. Grow, of Thomson, Ct. Instead of going to Mr. G's, he went into a thicket of pines where he selected the spot for the commission of the fatal act. His saddle, divested of its stirrups, bridle, hat, gloves, and shirt-collar, were discovered by a Mr. Joslin, which led to the discovery of the body, about two o'clock. He was found hanging to a hemlock, with the straps of the stirrups. No cause can be assigned for this act.

The steam-boat *William Penn* has been employed to transport four companies of United States' troops to Chiago, to aid in the exterminating war against the miserable remnant of half-starved *Indians.* If those who had the ordering of this thing, had cherished any regard for propriety, or any respect for the memory of a great and good man, they would have avoided employing a boat bearing *that name* for such a purpose.—*Poulson's Adv.*

The Presbyterian Church of the United States comprehends 21 synods, 110 presbyteries, 2381 congregations, 1730 ordained bishops, 205 licentiates, 220 candidates, and 217,348 communicants. Of the last, 41,046 were added during the last year.

George Selwyn once affirmed in company that no woman ever wrote a letter without a postscript. 'My next letter shall refute you,' said Lady G. Selwyn soon after received a letter from her Ladyship, when after her signature : 'P. S. Who was right now, you or I ?'

MORAL.

GLORIFYING GOD.

The way of glorifying God in the world, is not by a mere thinking of him, or entertaining some notion of his glory in our heads, but consists in a real participation of his image, in a god like disposition and holy conversation, according to that of our Saviour, John xv. 8. 'Herein is my Father glorified,' &c. So the way of conversing with God in his several attributes, is not thinking of them with ourselves, and telling one another, that God is just, wise, merciful, &c. though this be good ; but it is a drinking in the virtues of these divine perfections, a working of them into the soul ; and on the other hand, the soul's rendering itself up to God in those acts of grace which suit with such attributes, as, in water, face answereth to face. I do not call the bare performance of duties, a conversing with God : prayer and meditation are excellent means, in and by which our soul converses with God ; but communion with God is properly somewhat more spiritual, real, powerful, and Divine, according as I described it just now. As for example, the soul receives the impression of Divine sovereignty into it, and gives up itself unto God in the grace of self-denial, and humble subjection ; the soul receives the communications of Divine fulness and perfection, and entertains the same with delight and complacency, and, as it were, grows full in them, even as the communications of the virtues of the sun are answered with life, and warmth, and growth in the plants of the earth. So a soul's conversing with the attributes of God is not an empty notion of them, or a dry discourse concerning them, but a reception of impressions from them, and a reciprocation of them : the effluxes of these from God, are such as beget reflections in a man towards God. This is to know Christ, to grow up in him unto all things, according to that passage, 'Whosoever sinneth hath not seen him, neither known him.' 1 John iii. 6.—*Baxter.*

TO THE ADVOCATES OF MORAL REFORM.

The stand which we have taken in the advocacy of those blessed principles which will ensure the total overthrow of vice, peculation and bondage, is now well known. We have not stopped to calculate the consequences of exposing some of the glaring inconsistences and hydra sins of the times. We have but one life to live, and if that is to be sacrificed, it shall be on the altar of our country's good. There are evils existing among us—yea, nursed in the very bosom of the nation's hopes—which must be eradicated utterly, or we are lost. INTEMPERANCE has already begun to reel on the throne which he had erected on the bones of thirty thousand and freemen, who annually fell victims to his hellish sway. WAR has begun to flee before the benign dawnings of the day of Peace, from his revels in the ocean of human blood, and his myrmidons are now less numerous in the haunts of tyranny where they have gorged themselves with the gory spoils of victory. SLAVERY—accursed and heaven-daring SLAVERY has of late met with several well-directed thrusts in other climes—but here, in this boasted 'land of the free and home of the brave,' *sixty thousand* of our fellow beings are annually born to bondage and to ignorance, for no other crime than that of having a colored skin! It is a monstrous libel on the American name ; let others, through interest, or fear, be silent on the subject as they may, we will speak, while we have a voice to raise in advocating the universal freedom of our fellow men.

With these views, and with a repeated pledge of devotion to our original ground, we earnestly ask the fostering aid of our co-workers in the cause of *moral reform.—The World.*

LITTLE SINS. I have seen the little pearls of a spring sweat through the bottom of a bank, and intenerate the stubborn pavement, till it hath made it fit for the impression of a child's foot ; and it was despised like the descending pearls of a misty morning, till it had opened its way, and made a stream large enough to carry away the ruins of the undermined strand, and to invade the neighboring gardens ; but then the despised drops were grown into an artificial river and an intolerable mischief. So are the first entrances of sin stopped with the antidotes of a hearty prayer, and checked into sobriety by the eye of a reverend man, or the counsels of a single sermon : but when such beginnings are neglected, and our religion hath not in it so much philosophy as to think any evil so long as we can endure it, they grow up to ulcers and pestilential evils ; they destroy the soul by their abode, which at their first entry might have been killed by the pressure of a little finger.—*Jeremy Taylor.*

I have often had occasion to observe that a warm blundering man does more for the world than a frigid wise man. A man who gets into the habit of inquiring about proprieties, and expediences, and occasions, often spends his life without doing any thing to purpose. The state of the world is such, and so much depends on action, that every thing seems to say loudly to every man, 'Do something'—'do it'—'do it.'—*Cecil.*

GEORGE PUTMAN,

HAIR DRESSER AND PERFUMER.

HAS removed his Dressing-Room from No. 211, Washington street, to the new building No. 2, Broomfield-street, which has been fitted up (by his own direction) in a manner calculated to afford the greatest possible amount of comfort to Gentlemen while under his well known skilful operation. The chairs are so easy—the cushions so yielding to the touch—the razors and other cutting instruments so keen and smooth—the copious supply of warm water so soft and pure—the towels, either crash or diaper, so clean and sweet—himself and assistants so polite and accommodating ;—in short the *tout ensemble* of his new Establishment so well contrived and neatly arranged, that his customers, one and all, will undoubtedly confess with pleasure their entire satisfaction therewith, and make him the happiest of *tonsors*.

For Gentlemen who may feel desirous of having exclusive apparatus, he has provided drawers to contain their boxes, brushes, towels, essences, oils, powder, &c. &c. which articles he will always be happy to supply. 6m March 10.

GENTEEL BOARDING HOUSE,

FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD

GIVES notice to his friends and the public that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons. Gentlemen of color, in other places, on visiting Boston, will find his house a desirable resort. Patronage is respectfully solicited. July 21.